

# TESTIMONY

TO

The fulfilling the *Promise* of God, relating  
To such

## W O M E N

W H O

Through the pouring out of Gods Spirit upon them,  
are become Prophetesses, Daughters and Handmaidens :  
And their Prophecy, Teaching, Preaching and Praying  
through the Operation of the Spirit of Christ, in  
the Church proved lawfully, by several plain Scripture  
Testimonies and Examples, out of both the old  
and new Testaments, both under the time of the Law,  
and also in the Gospel Dispensation. And the common  
Objection alledged against the same, from the Apostle  
*Pauls* words, in *1 Cor.* 14. 34. and *1 Tim.* 2. 12, &c.  
clearly answered.

Recommended to the Consciences of all that value the  
Testimony of holy Scripture, by one who hath diligently searched  
the Scripture, and hath had an high esteem thereof from his youth.

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Thomas Camm.

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This is that which is spoken by the Prophet *Joel*: And it shall come to pass in the latter day  
saith God, I will pour out of my Spirit upon all flesh, and your Sons and your Daughters shall  
Prophecy, your young Men shall see Visions, and your old Men shall dream Dreams: And  
on my Servants and on my Handmaidens I will pour out in those days of my Spirit, and they  
shall Prophesie, Acts 2. ——— To love after Charity, desire spiritual Gifts, but rather that you  
may Prophesie, for you may all Prophesie one by one, that all may learn, and all may be edified,  
1. Cor. 14. ——— For as many of you as have been Baptized into Christ, have put on Christ,  
there is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female,  
for you are all one in Christ, Gal. 3. 27, 28.

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# THE PREFACE

To the Reader.

**N**Otwithstanding that several have written upon the same Subject, and that both plain, clear and weighty, as the Lord by his blessed Spirit hath moved and assisted you, yet was I under obligation to cast in my Mite amongst my Brethren, (that by many Witnesses the matter may be Established) in Testimony to the fulfilling that blessed Promise of Almighty God, in pouring out of his Spirit upon both Daughters and Handmaidens, as well as Sons and Servants, and their Prophecy to Edification in the Church; and the more especially, because the following Testimony hath been a weighty concern upon my mind, for several days, in the movings and openings of the holy Spirit. And now in the tender Bows of Love, sincerely as a Christians Duty and Service, Recommends the same to the Consciences of all sort of People that profess Christianity.

Yet more particularly; And first, unto such as have taken occasion to render and conclude those People called Quakers to be deluded, and sleighters, undervaluers and deniers of the holy Scriptures, only because Daughters and Handmaidens, through the operation of Gods holy Spirit, in the divine movings thereof, do in their Meetings and Gatherings together, Speak and Prophecy as the Spirit gives utterance, that the gain-saying Reflections and common Objections of such may be repelled and fully answered.

Secondly,

Secondly, That all such as are well satisfied in the aforesaid Practice of Womens Speaking and Prophecyng in the Gatherings of Gods People, which is his Church and Congregation, may be furnished with Scripture Testimonies and Examples, to answer the Objections of all Gain-sayers.

And Lastly, For the information and help of such as may through a kind of respect, to (at least the Letter of) holy Scripture, yet being but little or rather unacquainted with the holy Spirit, that opens the mystery therein, doe either read them in too literal a Sense, or else through Ignorance wrest them, and therefore may scruple or doubt of the Practice of Gods People in this particular; now if thou Reader be such a one, I tenderly beg of thee to wait long in thy Asseid, to feel the Illumination of the holy Spirit, by which holy Scripture was given forth, whereby thou mayst not only have the mystery thereof opened in thee, but also receive benefit by what hereafter (in this following Treatise) out of holy Scripture, is in the Love of God recommended to thee in order to thy Satisfaction.

I have only made use of Scripture Testimony and Examples, as through the holy Spirit that good Remembrance they were brought into thy mind, yet I believe much might be added, not only from holy Writ, but also from the Practice of many Godly Women, in the dawning of the Gospel-Day, and beginning of Reformation in these latter Ages, when the Superstition of Popery began to be discovered and protested against, who through the Spirit were made Instrumental in the Hand of God, for the building up and confirming others in their Meeting and Congregating together, as by History of credit amongst Protestants may more fully be demonstrated, but as present quoted for Brevity sake, wherefore read and receive the following Lines in true and sincere Love to the Truth as it is in Jesus, abandoning all Prejudice, that the benefit designed thou mayst reap to Gods Glory, Truths Praise, and thy own Satisfaction and Comfort, wherein my end will be fully answered, who is one that heartily wisheth to thee, and all others, the knowledge of the Truth as it is in Christ Jesus, in whom with God the Father be Glory and Praise in all his Churches, World without end, Amen.

Camsgil, the 10th?  
Month 1684. 5

Thomas Camm.



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# TESTIMONY

TO

The fulfilling of the Promise of  
God, &c.

**A**ND first in the time of the Law, you may read in *Exod. 25.* that *Miriam*, *Moses's* Sister, was a Prophetess, and prophesied in the Church or Congregation, for the Word Church is by worthy *Tyndal* most frequently Translated Congregation. And in *Num. 11. 29.* you may read how *Moses* the Man of God, who had the Spirit of God, and knew the Mind of God, wished that all the Lords People, (Mark, all the Lords People) both Sons and Daughters, did Prophesie or were Prophets. Again you may read in the 4th and 3th Chapters of *Judges*, how *Deborah* that Judged *Israel*, and was a Mother in *Israel*, through the Spirit of Christ, Prophesied and Praised the Lord amongst the People, the Congregation or Army to whom the Lord had given a great Victory over their Enemies; further it may be observed, that *Deborah* was a Mother in *Israel*; and its the concern of Mothers to Instruct and Teach their Children, yea all others over whom God hath made them Judges and Overseers.

Again in the 1st and 2d Chap. of 1 *Sam.* you may read how *Hannah* Prayed to, and Praised the Lord, and rejoiced in Gods Salvation, in many gracious Expressions; yea, and in the Temple, and in the presence of the High Priest *Eli*, and we read not that he forbade her: And in 2 *King 22.* you may read how good *Josiah* King of *Judah*, sent to *Huldah* the Prophetess to enquire of the Lord by her, and not by any other Prophet. And you may also read what a blessed effect her Words had upon both King, High-priest and People, to a great Reformation. Moreover in *Luce 2.* you may read how, that at the time, that the Child *Jesus* was, by

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the Parents brought into the Temple, to do to him after the Custom of the Law: There was one *Anna* a Prophetess, a Widow of about Fourscore and Four Years old, who departed not from the Temple, but served God with Fasting and Praying day and night; and in that instant (with good old *Simcon*) gave thanks likewise unto the Lord, and spake of *Jesus* there, in the Temple (Mark in the Temple) to the Church or Congregation there) yea to all them that looked for Redemption in *Jerusalem*; now observe shew as a Prophetess and departed not from the Temple, then where did his Prophecy but in the Temple, Pray in the Temple, gave Thanks in the Temple, and spake of *Jesus* in the Temple to all that looked for Redemption in *Israel*? And we read not that any of the Priests or Ministers of the Temple did forbid Her, neither good old *Simcon* that was filled with the Holy Ghost, and came by the Spirit into the Temple, and knew the Mind of God, he did not forbid Her to speak or pray, or prophesie in the Temple, the Church or Congregation; no they joynd and was at unity in their Testimony, in what blessed Spirit by whom both their Mouths were opened to speak in Prayer and Prophecy to Gods Glory, and the Comfort and Edification of all that looked for Redemption by *Jesus Christ* in *Israel*: Further you may read in *Luke* 1. how *Elizabeth* was filled with the Holy Ghost, and did prophesie, and *Mary* blessedly magnified the Lord; what gracious Words proceeded from them through the operation of the holy Spirit that's one in Male and Female: Again in *John* 4. it may be read how the Woman of *Samaria* that discoursed with Christ at *Jacob's Well*, went into the City *Sychar*, and preached Christ to the Men therein, and when a great Sermon it was, though but short, Come said she, See a Man that hath told me all that ever I did, is over this the Christ? and many of the Samaritans of that City, believed on him, for the Saying of the Woman which testified, she told me all that ever I did; now by what's above said, its plainly evident, that God in the time of the Law poured out of his Spirit upon *Daughters* and *Handmaidens*, as well as upon *Sons* and *Servants*, and they Propheied, Preached and Taught, yea and Prayed too, and Praise the Everlasting God in the Church or Congregation, in the Temple, and in the presence of the High-priests and other Ministers of the Temple, and we read not that they were forbidden.

But

But it may be Objected, This was in the time of the Law, but now the Gospeltime is come, and hath not Paul, that was a Minister of the Gospel, prohibited Women Speaking in the Church, in 1 Cor. 14. 34. & 1 Tim. 2. 12. &c.

To which is answered, that by whats above written its manifest, how God did pour out of his Spirit upon some Women, Daughters and Handmaidens according to measure in the time of the Law, and they Preached or Prophesied, and Taught in the Church or Congregation, and Praised and magnified God there also, through the operation of the Spirit then poured out upon them, though but in the time of the Law, which was to be fulfilled and come to an end (mark that) And then God promised, that cannot lie, to pour out of his Spirit more universally upon all Flesh, as may be read in Joel 2. And it shall come to pass afterwards, that I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters, (mark, Daughters also) shall Prophesie; your old Men shall dream Dreams, your young Men shall see Visions, and also upon the Servants and upon the Handmaids (mark Handmaids also) in those days will I pour out my Spirit. O blessed Promise to be fulfilled in the latter Days, the Gospel Days; yea, the Apostle Peter bears Record to the fulfilling thereof, as may be read in Acts 2. This is that, saith he, which is spoken by the Prophet Joel, And it shall come to pass in the latter Days saith God, I will pour out of my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesie, and your young Men shall see Visions, and your old Men shall dream Dreams, and on my Servants, and on my Handmaidens, I will pour out in those days of my Spirit, and they shall Prophesie; mark, God saith they shall Prophesie, here is the time of the fulfilling of the Promise, this is the Gospel Day, wherein Daughters and Handmaidens is to Prophesie more universally then in the time of the Law, though then God poured out of his Spirit upon some, and they Prophesied as before said: This is so glorious a Dispensation, that the Apostle Paul saith, You may all, (mark all) Prophesie one by one, yea, he adviseth all to follow after Charity, and desire after Spiritual Gifts, But rather, saith he, (mark that) that you may Prophesie, for so that Prophesie speaketh unto Men to Edification and Exhortation, and Comfort, yea, he has Prophesied, Edified the Church, 1 Cor. 14. Now that the Church might be thus Edified, hath God Almighty in his infinite Kindness, in this latter Day, and Gospel Day, poured out

out of his Spirit upon both Sons and Daughters, and they may both Prophetic in the Church or Congregation; yea, God that above all hath said, *they shall Prophesie*, who therefore can limit the Spirit of the Almighty, who can set bounds thereto; its one and the same in the Female as the Male, and is through both to speak, yea, for all in this Church of God, that hath the Spirit of God poured upon them, may by the same Prophecie to Edification, *For you may all (mark all) Prophecie one by one, that all may Learn, and all may be Comforted, &c.* 1 Cor. 14. 31. For its not the Woman that speaks, but the Spirit of the Father through the Male and Female, according to Christ's Saying in *Mat. 10. 20. It is not you, saith Christ, that speaks, but the Spirit of the Father that speaketh in you*: Now its not the Man nor the Woman that speaketh, but the Spirit that God the Father hath poured upon Sons and Daughters, Servants and Handmaids in this Gospel Day, that Holy Day and Sabbath, testified of in *Isa. 58. 13.* as followeth thus, *viz. If thou turn away thy foot from the Sabbath, from doing thy Pleasure on my Holy Day, and call the Sabbath a Delight, the Holy of the Lord, Honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor Speaking (observe nor Speaking) thine own Words*; here neither Man nor Woman is to speak their own Words; for every Woman or Man either that speaks their own Words, are forbidden to speak in the Church, in the Congregation, in the Meetings and Assemblies of Gods People, for such regard not the Holy Sabbath, the Gospel-Day, and Holy, in which Male nor Female are to speak their own Words, for who are Baptized into the one Spirit, who have drunk into the one Spirit, who have put on the Lord Christ, is a new Creature, as saith *Paul* in *2 Cor. 5. 17. Therefore if any Man be in Christ, he is a new Creature, old things are past away, behold all things are become new*; here is the blessed Restoration out of the Fall, through Christ that's one in both Male and Female, both hath he purchased by an high price unto himself; and such are not to speak their own Words in his Church, in this Gospel day and time of his holy Sabbath, but to administer out of the Abundance of the Spirit, that God the Father gives; here the Spirit utters it self through the Male and Female; for both are one in the Spirit of Truth, both are one in Christ as may be read in *Gal. 3. 27, 28. For as many of you as have been Baptized into Christ, have put on Christ, there is neither*

Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for they are all one in Christ; Here is no difference in Christ, Christ may speak in Male and in Female, who is it that will limit him in his Church; may not he speak through the Daughters and Handmaidens that's filled with his Spirit, as well as through the Sons and Servants being there is no difference, all are one in him? yes, he doth and hath done it in his Church and Congregation, who is Lord and Law-giver, and is to be Obeyed, Worshipped and Served both by Male and Female. So its clear that its not the Woman that's filled with the Spirit, in whom Christ dwells, rules, and is Head that's forbidden, or not permitted to speak in the Church; but such as are silly Women that are ever learning, but never come to the knowledge of Christ the Truth, that's not taught by him, nor led by him, such as obey him not; usurps an Authority, speaks their own Words, speaks of themselves, not from Christ, not out of the abundance of the Spirit that God gives, but out of the abundance of their own unsanctified Hearts and Wisdom, such, whether Men or Women, are forbidden to speak in the Church, in the Congregation they are to be silent, and to learn in Subjection, its a shame for such to usurp Authority and speak. Now by whats before said its cleared that the Spirit is poured out upon Sons and Daughters also, and they are to prophesie; let's see what Testimonies the holy Scriptures affords, as with respect to Practice, since the time of the Gospel revealed.

First, *Mary Magdalen* was commissioned to Preach and Publish the Resurrection of Jesus Christ to his Disciples, as may be read in *Math. 28. 7.* where she was commanded to go quickly and tell his Disciples, *That he is risen from the Dead, and behold he goeth before you into Galilee, there shall you see him, lo, I have told you.* And in *Mark 16. 7. 9. 10.* *Mary Magdalen, and Mary the Mother of James and Salome* were commanded to publish unto the Disciples the Resurrection of Christ, where its said, *Go your way, tell his Disciples, and Peter, that he goeth before you into Galilee, there shall you see him, as he said unto you.* Here you may see that these good Women were commissioned by the Angel to preach the Resurrection of Christ to his Disciples; Furthermore, when Jesus was risen early the first day of the Week, he appeared first to *Mary Magdalen*, out of whom he had cast seven Devils, and she went and told them that she had been with him, as they mourned and

How was it that she alone saw him? B. Good question to ask of the wept;



wept. And in *Mat. 24. 9, 10.* And returned from the Sepulchre, and told all these things unto the Eleven, and to all the rest. (Mark, all the rest) it was Mary Magdalen, and Joanna, and Mary the Sister of James, and other Women (Mark, other Women also) that were with them, which told these things unto the Apostles. Again, In *John 20. 16, 17, 18.* Jesus saith unto her, Mary, for earnest her self, and saith unto him, Rabboni, which is to say, Master. Jesus saith unto her, Touch me: for I am not yet ascended to my Father, but go to my Brethren, and say to them, (observe) and say to them, I ascend unto my Father, and your Father, and to my God, and your God. Mary Magdalen came and told the Disciples, that she had seen the Lord, and that he had spoken these things unto her. Hereby its clear that Mary was the first unto whom Jesus appeared after he was risen, and the first Preacher of his Resurrection; he and the other Women, before mentioned, spoke of and published the Resurrection of Jesus unto the eleven, and all the rest. Surely none will deny but the eleven and all the rest was the Church of Christ in that day; In this Church they spoke, preached and taught, and was commissioned thereto by the Lord, Christ, the Head of the Church, the everlasting High Priest, whose Lips preserve true Knowledge, whom all are to hear and obey, and whoever doth not hear the voice of this Prophet, is to be cut off from amongst the People, is to be separated from his Church, and not to speak therein, for its whom he Commissioned, whom he ordains to, and speaks in, whether Male or Female, that is to speak, Preach and Teach good things to Edification, in his Church, in the Congregations, and Meetings of his People. *Further, Aquila, and Priscilla*, his Wife, were both Expounders of the Way of God more perfectly, as may be read in *Acts 18. vers 26.* Them doth *Paul* greet by Name in his Epistle to the *Romans*, Chap. 16. and there calls them both his Helpers in Christ Jesus. To whom not only *Paul*, but also all the Churches of the *Gentiles* gave thanks, whereby its evident, they had been both of them public Labourers amongst the Believers in all the Churches of the *Gentiles*. Moreover, *Paul* greets the Church in their House; here was the Church in their House; and must not *Priscilla* speak in her own House? Must not she labour there? Must not she Pray and Prophetic there, and teach good things there? Must she not expound the Way of God more perfectly in her own House where the Church is? Is she prohibited to Speak or Teach good things? there doth not *Paul* will

that Prayer be made every where, where then must this good Woman, Paul's helper in Christ pray, if not in her own house? If she may and ought to pray every where then in the Church? In her house she is not commanded Silence by Paul. Again, you may read in *Acts 2* *vs. 8, 9.* that Philip the Evangelist, one of the seven, had four Daughters Virgins, that did Prophecy; and Paul gave directions how, and in what manner Women shall Pray and Prophecy, as may be read, *1 Cor. 11.* where he saith, *Now I pray you Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them unto you; every man Praying and Prophecyng, having his Head covered, dishonoureth his Head; but every Woman that Prayeth or Prophecyeth with her Head uncovered, dishonoureth her Head: for that is all one as if she were shaven, &c.* Now he, even Paul, that gives this direction, hath advised to desire after Spiritual Gifts, but rather to Prophecy; for Prophecy tendeth to the Edification of the Church, and the Apostles travel and labour was, that the Church might be edified by Prophecyng in the Church: So its clear he did not forbid the Female that had the Spirit of prophecy to speak in the Church, to prophesy and pray in the Church; nay, he hath given directions how they should demean themselves when they pray and prophesy, and saith he, *You may all speak one by one (mark, all) that all may learn, and may be edified: God that hath poured out his Spirit is not to be limited in the Male nor Female; these four Daughters of Philip's Paul saith did Prophecy, God had poured out his Spirit upon them for that end, that they might edifie the Church, that it might be builded up and established in the most precious Faith of Jesus Christ; such Women as were thus endued, laboured in the Gospel as well as the Men, as may be read in *Phil. 4. 3.* And I entreat thee also, true yoke-fellow, help those Women which Laboured with me in the Gospel, with Clement also, and with other my fellow Labourers, whose names are in the Book of Life. Now Paul bid help the Women Labourers in and Publishers of the Gospel, and not forbid them to speak nor publish the Gospel in the Church, for their names were written in the Book of Life, they were come to Christ, by him they had Life, he had poured out of his Spirit upon these Daughters and Handmaidens, and they were in his name, by his Power and Spirit to Prophecy, to Preach and Teach in the Church, to Labour with Paul and Clement in the Gospel; yea, Paul was so far from forbidding, that he entreats his yoke-fellow to help them; yea, he com-*

stand them to be Teachers of good things; as may be seen in *Titus 2*. But speak thou the things (saith Paul to Titus) which become sound Doctrine, that the aged Men may be Sober, Grave, Temperate, fained in Faith, in Charity, in Patience: The aged Women likewise, that they be in Behaviour as becometh Holiness, not false Accusers, nor given to much Wrath, Teachers (mark, Teachers) of good things, that they may Teach the young Women, (observe, Teach the young Women) to be Sober, love their Husbands, to love their Children; to be Discreet, Chaste, keepers at Home, Good, Obedient to their Husbands, that the Word of God be not Blasphe- med, &c. Here is good Women Teachers, this is blessed Teaching; such Teachers are not forbidden to speak in the Church, such have Authority from Christ and the Apostle Paul to be Teachers of good things amongst them, with whom they Con- gregate and Meet, for how shall they Teach them with whom they do not meet? and where two or three are gathered in the Name and Fear of Christ, there is he present, there is his Church met together, though but two or three, and females; here they may, yea, Paul saith, Let the Elder be Teachers of good things to the Younger, such as are learned in the School of Christ, have received the Spirit of Christ, the Spirit of Truth, that leads into all Truth, and are led thereby, acted thereby; the Spirit speaking in them, may instruct others, teach others good things when they are gathered and con- gregated together, yea, in the Church.

Moreover, Paul commends Phebe to the Romans; as may be read in *Rom. 16. 1*. And again, makes mention of her in the Conclusion, as followeth, I commend (saith he) unto you Phebe our Sister, which is a Servant of the Church, which is at Cenchrea; written to the Romans from Corinth; and sent by Phebe, Servant of the Church at Cenchrea; here Paul calls Phebe our Sister and Servant (that is Minister) of the Church at Cenchrea, for a Minister is a Servant: So here all may see how Paul com- mends her to the Romans, as a Minister of the Church; and bids receive her in the Lord as becometh Saints, and to assist her; not one Word of forbidding her to Speak and Minister; no, no, such as laboured with him in the Gospel was his fellow-Helpers therein, his Sisters in the Lord, and Companions in his Work and Ministry; yea, God Almighty through Christ had poured his Spirit upon them all, Sons and Daughters, Servants and Hand- maids, they are all therefore to Prophesie, Pray, Preach and Teach as the Spirit mooves, leads, instructs and gives utterance;

as is to wait upon God to be filled with the Spirit, as Paul directs the *Ephesians*, *Ephes. 5. 18. Be not Drunk with Wine*, saith he, *wherein is Excess, but be filled with the Spirit, &c.* And further he adviseth not to grieve the Spirit, as may be read in *Eph. 4. 30. And grieve not the holy Spirit of God, by which you are sealed to the Day of Redemption*; neither is this Spirit to be quenched, nor Prophecying dispilled, as may be read in *1 Thess. 5. 19, 20. Quench not the Spirit, despise not Prophecying*; now to forbid to speak, or command silence where God hath poured out his Spirit upon Daughters and Handmaids, is to grieve the Spirit, to quench the Spirit, to despise Prophecying, which Paul adviseth the *Ephesians* and *Thessalonians* not to do, but to be filled with the Spirit, to desire spiritual Gifts, and rather to Prophe-  
 sie, and give the Reason, because saith he, *It tends to Edification.*

Now by what's above written, its cleared by Scripture Testimonies, that Paul did not forbid Women, filled with the holy Spirit, to Speak and Minister in the Church; so those that use Paul's Words against such Womens Speaking or Prophecying in the Church, are ignorant of the Spirit that spoke in Paul, unlearned by the same, knows not the meaning, mystery or inward sense thereof, but either takes it too Literally, or else as the Apostle Peter well observes, in *2 Pet. 3. 16. Even*, saith he, *as our beloved Brother Paul, also according to the Wisdom given unto him; as also in all his Epistles, Speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other Scriptures unto their own Destruction.* Now its such as are unlearned by the Spirit of Truth, that leads into all Truth, from which Spirit the holy Scriptures were given forth, that wrests them, for its not by any other Learning that the heavenly Mystery in holy Writings of the Prophets and Prophetesses, Apostles and holy Women can be understood or known, its not all the natural nor acquired Learning that may be got, that can do it, its the Inspiration of the Almighty that gives this Knowledge and Understanding, its this Spirit that searcheth out all things, yea, the deep things of God; none can rightly read or understand the holy Book, but such as are come to the holy Spirit according to measure, by which holy Men were moved to give forth and write the same, that's the only Key, who wants the same are the unlearned and unstable,  
 though

though outwardly never so profoundly Learned, and its they that wrests the Scripture as aforesaid. Its such that knows not the full filling of that ancient and blessed Promise of the Everlasting God, in Pouring out of his Spirit upon Sons and Daughters, Servants and Handmaids. Such forbids both Sons and Daughters, yea, all besides themselves to Speak, Preach or Prophesie in the Church, they are not of *Moses's* mind, for he wished all the Lords People, Prophets; and *Paul* saith, *You may all Prophesie one by one, and if any thing be revealed to another that sits by, let the first hold his Peace*; but now none must Speak but themselves, neither Son nor Daughter, neither Servant nor Handmaid, although God hath poured his Spirit upon them, and said *They shall Prophesie*: Yet notwithstanding, such as are made Ministers by Men, Ministers of the Letter, but ignorant of the Spirit, for the love they have to the Gain of their Ministry, yea, for filthy Lucer sake they forbid all, both Men and Women besides themselves; and furthermore, if any that sits by have any thing revealed, and do Speak, he or she have been quickly hailed out, and often either Beaten, Stockt or cast into Prison for three Months (by a Law made formerly to guard the Priests of that time) as a Disturber: And thus while they talk of *God* and *Christ*, *Moses*, *Paul* and the holy *Scriptures*, they are acting quite contrary, like the *Scribes* and *Pharisees* of old, who in Words pretended love to *God*, *Moses* and the *Prophets* and their Writings, and to be waiting for the coming of the *Messiah*, yet when he came, they knew him not, received him not, though *Moses* and the *Prophets* were by them read every Sabbath-day, that testified of him, and they no doubt thought themselves profound in the knowledge of them; yet as before said, they did not know him, nor receive him, but crucified him as the greatest of Malefactors, and the reason of their ignorance is rendered, the Vail was over their Hearts, they knew not the meaning of the Spirit that spoke in the *Prophets* that testified of the coming of the *Just One*; none that's ignorant of the meaning of that Spirit that spoke in and through *Paul*, can understand his Writings, but either takes them too Literally, or else wrests them as before said; for whoever draws that Conclusion from *Paul's* words in the Text before cited, that all Females are prohibited to Speak, Teach, Preach, Pray or Prophesie in the Church or Gatherings of God's people, do make *Paul* not only to contradict God



Almighty, and the Practice of many Godly Women before cited, but also himself and his own Testimony: for first, God hath said, *They shall Prophesie*, Christ hath commanded *Mary*, and the other before-mentioned holy Women to preach his Resurrection in the Church to the eleven Apostles, and the rest, and they did it: and we read not that any of the eleven, or the rest of the Church then met together, did forbid them: Moreover, *Paul* himself bids help those Women that laboured in the Gospel, and commends *Rhoda* as a Servant, which is a Minister of the Church at *Corinth*: he hath given directions also how the Women are to demean themselves when they Pray or Prophesie, and saith he, *You may all Speak or Prophesie one by one*: All that have the Spirit poured forth upon them, may speak as the Spirit moves and gives utterance.

But it may be further objected, *That if it be shew, that they may Speak and Prophesie, when the Spirit is poured forth upon them, who then are they that Paul prohibits or permits not to Speak in the Church?* 1 Cor. 14. 34. and 1 Tim. 2. 11, 12. where he saith first to the *Corinthians*, *Let your Women keep silence in the Church: for it is not permitted unto them to speak, but they are commanded to be under Obedience, as saith the Lord, and if they will learn any thing, let them ask their Husbands at home, for it is a shame for a Woman to speak in the Church*.

Now let all seriously weigh the Words of the Text: for if the Words must be taken in the Literal sense, the Woman is not only prohibited speaking, but learning in the Church: for he saith, *If the Woman will learn any thing, let her ask her Husband at home*. And if so, it doth not only contradict what God Almighty hath said shall be, and what holy Women have practised, it is before clearly demonstrated, but also *Paul* himself in the very same Chapter, vers. 30, 31. where he saith, *If any thing be revealed to another that sitteth by, let the first hold his Peace, for you may all (mark all) Prophesie every one, that all may learn (mark) all may learn, and all be comforted*. Furthermore, by the Text, *Womens Teaching or Prophecy is not prohibited, but to speak, which speaking must by the Words before related, be understood to be Questions tending to strife & the disturbance of the Church, wherefore it is said, Let her ask her Husband at home*. And such Speaking or Questions tendeth not to Edification & Comfort, but Disturbance and Contention, of which there is no custom in the Churches.

Churches of Christ. And further, to manifest that this was Paul's sense, hear what he saith to the same *Corinthians* in Chap. 14. *Now in this that I declare unto you I praise you not, that you come together not for the better, but for the worse; for first of all when you come together in the Church, I hear that there be Divisions among you, and I partly believe it.* Now its such speaking as tendeth to Division and Contention, that's for the worse, and not for the better in the Church, that's forbidden, but teaching good things, Praying or Prophecyng, is for the better, praise-worthy, tends to Edification and Comfort, and hath no tendance to Strife or Contention, neither can any reason be rendred that such Women thus Teaching, Praying or Prophecyng should be referred to learn of their outward Husbands at home; besides, many have none; Further, Paul in his second Epistle to *Timothy* very clearly declares what manner of Speaking, and the Speakers which are forbidden in the Church, hear what he saith, *Of these things put them in remembrance, charging them before the Lord, that they strive not about Words to no profit, but to the subverting of the Hearers: Shun prophane and vain Bablings, for they will encrease into more Ungodlinesse, and their Words will eat as doth a Canker: but foolish and unlearned Questions avoid, knowing that they gender Strife, having a Form of Godlinesse, but denying the Power thereof, from such turn away; for of this sort are they which creep into Houses, and lead captive silly Women, laden with Sinis, led away with divers Lusts, ever learning, and never able to come to the Knowledge of the Truth:* Here are the Women described that are not permitted to speak in the Church; also the Speaking, the vain Babling and unlearned Questions that genders Strife, from them that have a form of Godliness, but deny the Power, such Speakers and speaking is not permitted in the Church; this tends not to Edification and Comfort, and teaching good things, and Prophecyng doth, that all may do in the Church that hath the Spirit poured upon them. But such Questions are not proper or convenient in the Church, they usurp Authority that are found in the Practice thereof; there's no such Order or Custom in the Churches of Christ; for what's there done, is to be to Edification, if Women that are thus idle, busie Bodies and Disorderly shall propose, ask, or speak any such things or Questions, ought not to do it in the Church, they are not permitted there, but rather let them ask their Husbands, or others at home, such are unlearned

unlearned, not come to the knowledge of the Truth that sets Free, but in the Sin and Bondage, in the Transgression and Fall from God, where the Subjection is to be kept under, and the Husband is to rule over, as saith the Law, *It is a Shame for such to Speak in the Church*, such are not Witnesses of the Restoration by Christ, in whom Male and Female are all one, and he in both may Speak in his Church, Prophesie in his Church to Edification and Comfort, that all may Learn, and that all may be Edified and Comforted.

Secondly, As to the Words of Paul to Timothy, which are as followeth, viz. *But I suffer not a Woman to Teach nor Usurp Authority over the Man, but to be in Silence.* Here is not one word of Teaching in the Church, but hath only relation to such as would usurp Authority over the Man, which Paul permits not, suffers not, to teach in that Usurpation, but such as are taught by the Spirit he permits and commands to teach others good things, to Love and Obey their Husbands, not to usurp Authority over them; for all that comes to learn of Christ and his good Spirit, they learn Meekness, Humility and lowliness of Mind, and such know how to Honour their Husbands, Obey their Husbands, and are thereby preserved out of the Usurpation, though God by his Spirit, that's not to be limited, may make them Instrumental to instruct their Husbands, as he did by Sarah, and Abraham her Husband was commanded of God to Obey and Answer what she Taught or Instructed him in, yet the Apostle saith, *She called Abraham (her Husband) Lord*; here is no Usurpation there.

Wherefore its clear that Paul's Words of not permitting or suffering Women to Speak, had only relation to the Unlearned, *Unruly, the Usurpers of Authority amongst the Corinthians*, or other Churches, such as usurped Authority over the Man, such are to be silent, they are not permitted to Speak in the Church, they Minister Strife and Contention, and there's no such custom in the Church of Christ. Further, it may very properly be queried of all Objecters, in this wise, *That if Women must Learn of their Husbands at Home, of whom then must they Learn that have no Husbands, if there be no other way of Learning, then must they be concluded in Ignorance to remain?* But Philip's four Daughters had no outward Husbands to Learn of, Paul saith *they were Virgins*, yet well Learned, they did Prophesie, wherefore the prohibiti-

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en by him of not speaking, belongs not to; nor hath any relation to them, nor each other, they may notwithstanding Speak and Prophesie in the Church, and all others who have the Spirit of Prophecie poured out upon them, as the same Spirit moves and gives utterance.

Now to conclude, God Almighty that's greater then all, hath said, *They shall Prophesie*; and Daughters and Handmaids have Prophesied, both in time of the Law and Gospel Dispensation in the Churches or Congregation. *Christ* the Lord and Law-giver hath Commanded and Commissioned Women to Teach or Preach, or Prophesie in the Church, as before is clearly demonstrated, and they obeyed and practised; moreover *Paul* hath commanded Daughters and Handmaids to the Churches, Commanded to receive and assist them, and to help those Women that laboured with him in the Gospel, they did Prophesie, saith he: Therefore let all Gain-sayers and Contradictors of God Almighty, of *Christ* *Jesus* the Lord and Law-giver, and the Apostle *Paul*, cease therefore and stop their Mouths for ever, and let the Unlearned and Unstable, cease to pervert or wrest the Holy Scriptures, for such know not the meaning of the Spirit that spoke in the Prophets and Apostles, Holy Men and Women that have given out the Holy Scriptures by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, and are able to make wise unto Salvation through Faith, which is in *Christ* *Jesus*, that the Men of God may be perfect, thoroughly furnished unto all good Works, Glory to God for the unspeakable Comfort thereof, administered through the Holy Spirit.

**APOSTSCRIPT** of some Testimonies shewing, that the Apostles Precepts against Womens Speaking was not universal; and that Women have had a Service in the universal Church in several Ages.

**B**Efore the Law was given, *Miriam* was given for a Prophetess, *Exod* 15. 20. *Mica* 6. 4. And among the Gentiles under the Law of Nature (as 'tis called) the Sibyls in several Ages prophesied; *Augustin* saith, *By the same Spirit of God that the Prophets did to the Jews, Decivit. deli. 18. c. 18.* And Bishop *Mennius*

again writes a whole Book about that matter, *Acta and Mon-*  
*um* (before Christ) the 9th Book.

And for Womens Services under the Law, and under the Gos-  
pel, Bishop John Bridges writes near a whole Book, *Defence*, Sec.  
9th Book, where he shews that though Calvin was the vehement-  
est against Womens Teaching, of all that he had read, yet he  
makes his concession this, *That as necessity might require this Pre-*  
*cept of Paul of the ordinary course, maketh no absolute debar to all*  
*manner of Women, but that now and then some may speak lawfully;*  
Yea, and their Voice is requirit, even in the most sacred, publick  
and greatest Assemblies of the Churches. The said J. Bridges also  
brings the further Concessions of *Peter Martyr, Musculus, Mar-*  
*lorius, Alsius, Arctius*, and other eminent Teachers, all granting  
Paul's precept not to be an universal restraint, bringing the Ex-  
amples of Women under the Law, as well as Gospel times for  
instances, as *Philip's Daughters, Anna, Deborah, Hulda, Hannah.*  
The Womens Claim, *Deut. 25. 7, 9. Abigail the Woman of*  
*Abel, 2 Sam. 20. 18. The Mother of the seven Sons, 2 Mac. 7.*  
*Judith. The Woman, Luk. 11. 27. The Virgin Mary. The Woman*  
*Matth. 9. 20. and Luke 8. 44. The Woman of Canaan, Matth.*  
*15. 22. The Woman of Samaria, Miriam, Elizabeth, Samsun's*  
Mother, *Judg. 13. 22. The captive Maid, 2 Kings 5. 2.* and  
others. That though they be under subjection, yet they may  
speak counsel, and teach. So Bridges says, *Defence*, lib. 1. (which I  
have heard was set out in Churches) *That Extraordinary Gifts*  
*are not altogether ceased in the Church. Gualter an Entertainer,*  
and Adviser of Queen Elizabeth's Bishops, on *Rom. 16.* says,  
*Paul is not ashamed to call Priscilla his fellow-Helper, not ashamed of*  
*a Woman at the Church of Rome, whose Faith was spoken*  
*of through the World.* That she was the first named, because  
perhaps she was first converted, and more known afterwards in-  
structing her Husband, & they expounded the Way of the Lord to  
*Apollus*, and without doubt to many others, making their House  
a publick Meeting-House, in time of Persecution. *Augustin*  
saith, *Every Father and Mother in a Family should play*  
*the Bishop.* So Gualter called the learned, who speaks there much  
against the haughtiness of the Clergy, despising mean helps,  
knowing that in Jesus Christ there is neither Male nor Female.  
So Dr. Cave says (*Prim. Christ.* part. 1. c. 8.) *He meets with*  
*frequent mention of Deaconesses in ancient Writings, as Phoebe, two*  
*Adairs in Pliny's Letter to the Emperour; Clem. Alex. Strom. 1. 3.*



...that ...  
 ... pag. 322. and 387. says ...  
 ... and Rule their Husbands ...  
 ... 122. says ...  
 ... the opening of the New Testament ...  
 ... of the ancient Church, (Socrus. l. i. c. 10.  
 ... l. 1. c. 24. Sozom. l. 2. c. 6. Niceph. l. 2. c. 34.) we find that a Wo-  
 man converted the Nation of the Iberis, who first converted the  
 King, then he preached to the men, and the and the Queen to  
 the Women. ... faith, he received it from ... their  
 first Rules. And even in declining and corrupted times, men-  
 tion is made in Histories, what liberty Women had in some  
 Councils. As in Wilfrid (Saunders Brit.) a chief Bishops time, when  
 he would excommunicate the Saxs and Norths English, because  
 they would not receive the Romish Rites. Hilary Abbes of Wharby  
 in Yorkshires withstood him, Illyricus etc. And also in the  
 time in a Council at Winchester, the Romish Rites were not only  
 present, but subscribed their Names above all Prelaters, and a Bi-  
 shop, G. G. Biss. ch. hist. Cent. 9. And Illyricus mentions another  
 English Abbes that wrote to the Pope in defence of Ancient Cu-  
 stoms. And Hilary etc. he instructed the Pope in his Life, Pro-  
 phesied, &c. whom Jk. Maxwell in his Book of Prophecies (deci-  
 dated to R. James's Bishops) produces, who many other Women.  
 And in the Council of Trent it was confessed, That in Service of  
 women in the Church was decremented, Hist. Conc. of Trent. 12. In  
 the year 1414 Joan P Pons taught & spread her husband, doctrine,  
 P. For Martyr. And Dr. Rd. Taylor speaks of Women Serviles,  
 In the last Ages a Woman was principal Ordinary in the Church, ...  
 her time ... permission for Women to ...  
 ... and then why not to Preach? For many churches are permitted to Preach, yet  
 not by Baptize? And tis a Rule, that they that may do the greater may do the  
 lesser. However, they are not only permitted, but commanded in the ...  
 ... to speak in the reputation of the Church, ...  
 ... of the Congregation, though not Promiscuously. For all another ...  
 ... whole ... is not universal, ...  
 ... but on occasion of Abuse, as Jerom says, and ...

RICHARD RICHARDSON

THE ...